

THE EMILY

a feminist newsletter



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Playboy Runs

by cheryl coull

The show goes on—March 4. First Choice, in an estimated 140,000 Canadian living rooms, brings Playboy. Weekend evenings, as promised, TV screens will light up with titillating, "respectable" middle-class soft porn.

What was intended to be irresistible bait for subscribers to First Choice, one of three new pay TV channels in Canada, has been the object of furious debate and nation-wide demonstrations for the past two months.

And now, even as Playboy airs, opposition has not surrendered.

"Now we are on the offensive. They are on the defensive," says Teresa Sankey, of Women Against Pornography, which led the protest against Playboy TV in front of Eaton's downtown Victoria store in January.

Within days of hearing First Choice's plan to run Playboy shows, men, women, and children, aged 4 to 80 formed picket lines in front of Eaton's department stores across Canada.

Hundreds destroyed their credit cards to protest the Eaton's family's controlling interest—80%—of Baton Broadcasting Incorporated of Toronto. Baton owns Glen-Warren Productions Limited of Toronto, which will produce a large share of Playboy sex movies.

While the T. Eaton Co. Ltd. scurried to draft a letter to cardholders denying Eaton's had any role or say in the production of TV programs, vote-conscious politicians expressed uncommitted outrage against television pornography.

But ultimately, the Canadian Radio-Television and Telecommunications Commission, which licensed First Choice, says it has no power to censor broadcasters.

In the meantime, says Sankey, "With all of this attention, a lot of people have become exposed to the fact that Playboy is pornography—vastly different from erotica. They realize Playboy is based on violence—against women."

However, First Choice subscriber and "Freedom of Choice" (for movies) proponent Steve Montgomery says he believes that Playboy and other "soft porn" material which is available in video outlets "is not hurting anyone."

Montgomery also attended January's rally in front of Eaton's carrying a petition and his own placard insisting: "We want our freedom. It's our right and our choice." He was joined by a small group of people wearing T-shirts with Red Hot Video logos.

"Playboy TV will just show a little more skin, that's all. It's suggestive," he says.

But Sankey disagrees. "There's no reason to believe the Canadian programming won't be the same as the U.S."

Gang rape, woman battering as humour, children portrayed as

sex objects and masochism are a few of the themes from a typical night's programming seen by U.S. Playboy TV patrons.

First Choice advertises its Playboy fare as "gentle erotica."

"We are not against true erotica," Sankey says, defining it as "an expression of freedom", unlike pornography which allows repression—primarily of women.

"Erotica necessitates mutuality and respect. No sexist stereotypes, no power, no exploitation."

According to Sankey, Playboy material has become increasingly exploitive and violent over the past 10 years.

Women Against Pornography point to a continuum of violence inherent in pornography. It begins with Playboy, presenting women as mindless objects—where rape and battering are often depicted as humorous—and ends with "snuff", where women are actually murdered during filming.

"In order to beat a woman, to tear her from limb to limb, one must see her as an unfeeling object. A thing which exists only for another's pleasure," Sankey says.

Montgomery, on the other hand, says that Playboy programming and other outlets like Red Hot Video regulate violence.

"People won't be looking for the weird stuff. If you censor it (pornography) will go underground, and then it will be really bad."

Montgomery is a member of a video outlet's club (not Red Hot Video) which, he says, makes "the weird stuff" available, and

claims to have seen films containing scenes of bestiality and violence.

"It's hard to know the kind of effects this stuff can have. You don't know the human mind. It works in mysterious ways," said Montgomery.

Montgomery argues that studies (in Denmark) have proven the rate of sex-related crimes decreases if pornographic material is readily available "to provide a sexual outlet".

More current research on the subject of pornography and violence, however, is cited in a recently published book, TAKE BACK THE NIGHT—WOMEN ON PORNOGRAPHY, edited by Laura Lederer.

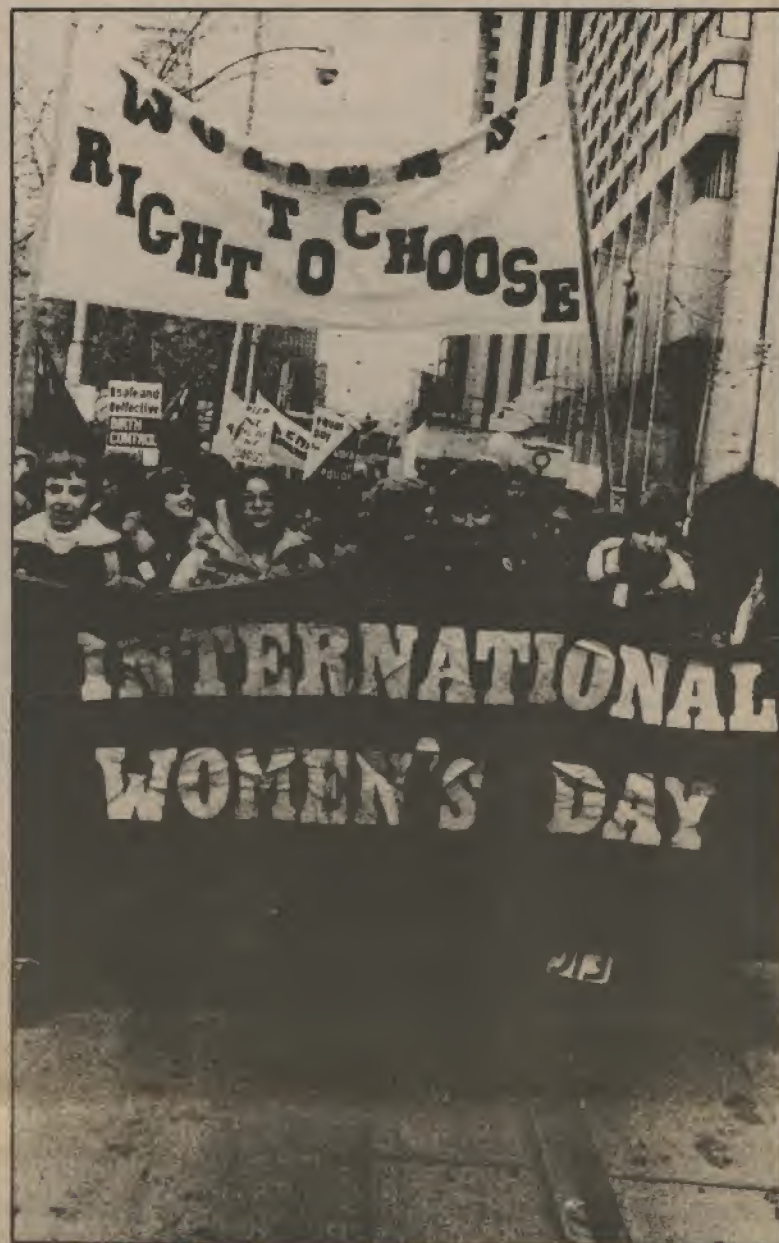
The book provides evidence that the well-quoted studies of Denmark's liberalization of pornography laws are misleading and incorrect. Rape, separate from "milder" sex offences, did not decline.

Teresa Sankey hastens to say that Women Against Pornography does not want state censorship as a means to end pornography.

"Censorship would only work against women and minorities."

"Instead, we prefer to go after those who are responsible for creating pornography—putting economic pressure on them through boycotts, pickets and the media."

"We focus on education as a long term goal. We don't think for a minute that one picket will solve the problem of pornography."



International Women's Day was declared in 1911 by Clara Zetkin (leader of the German Socialist Party) to celebrate the courage of 30,000 women textile workers who went out on strike March 8, 1908. From this day on March 8 has been recognized as a day of celebration and continuing struggle. For what's happening this year at UVic see pages 4-5.

Poli-Sci Students Organize for Course on Women

by corinne mol

It's usually a professor who is the reason for a particular course in Political Science being offered.

But this time it's the students, who are asking for a course on the topic of women in politics.

At Friday's meeting of the Political Science Course Union's Women's Course Committee, students in the department discussed how to get a certified course, and, in the short run,

what to do now for students who want to study the subject this next year.

Debra Larusson, Committee Chairperson, explained that the only way a student can study in depth anything to do with women in politics, is to do a research paper on the subject.

Members of the committee expressed concern over the low ratio of women in the department in relation to men. There are no

women professors. There is a female sessional instructor, Jose Schofield, but she only teaches one class on Society and the State. She is working on her doctorate degree for UBC.

Larusson commented that in upper level Political Science "women are weeded out. It's part of the system and it won't change by itself."

In first and second year courses, there are 46 females and 45 males registered as having Political Science as their area of interest. In third and fourth year there are 46 females and 77 males registered. These statistics are grim in light of the fact that in the university student population as a whole, including graduate students, there are 6095 females and 4858 males. One of the more positive statistics for the Political Science department is that in graduate studies there are seven males and five females.

A number of other Canadian universities offer courses on women in politics. Concordia has "Women and the Law", University of Toronto offers "Women in Political Thought", while other universities such as University of Quebec in Montreal and University of Ottawa offer courses called "Women and Politics".

It won't be easy, said Larusson, to get a new course because of provincial cutbacks in university spending. It's not likely they will take a fancy to a new course being offered.

Another setback for the committee is that the Political Science department couldn't possibly offer a new course until 1985 because of the time consuming process of establishing one.

Meanwhile, most of the students on the committee graduate in 1984 and would like to be able to take such a course.

An option posited by a professor in the department is that the existing course, Political Science 466 "Canadian Issues", could change its content to women in politics, while keeping the same title.

None of the male professors on staff have come forward to offer such a course. The one faculty member who suggested changing the format of 466 said he would feel uncomfortable teaching it.

Members of the course committee said they would like to see a woman teach it. Several expressed the opinion that a woman professor would be a valuable asset to the Political Science department as a role model to undergraduate women.

Women Course at Extensions

by barb grantham

This spring, University Extension is offering its usual wide array of interesting courses; including several courses which may be of special interest to women.

Brishkai Lund, the Extension Coordinator for Humanities, Women's and Senior's Programmes, is enthusiastic about this spring's offerings. "It's a reality", she says, "there are some issues of particular interest to women".

The women's movement and

the ideas expressed within the movement by women have made "many women concerned about their role in society." These "issue" courses, while often approaching topics from a feminist perspective, are open to both men and women, since the issues discussed are of interest to everyone. However, Ms. Lund notes that certain courses consisting of just women, do enhance learning because the subject matter explores shared experiences particular to women, (on the basis of their shared experiences.)

editorial

Common As Bread

"I swear it to you
I swear on my common woman's head
The common woman is as common
As a common loaf of bread
And will rise"
- Heather Bishop

Celebration and struggle are two sides of the same coin. The past year has been full of actions by women that affirm this. The Greenham Common peace camp showed how 30,000 women — nine miles of them, hand in hand, could celebrate their solidarity against militarism.

In Nicaragua, where 30% of the guerilla army was made up of women, "Sandino's daughters" proved that women play a vital role in revolution.

Here in North America we began talking openly about pornography and took our objections of having it on our TVs to the streets. Judy Chicago's "Dinner Party" came to Calgary and made art out of the long buried and incredibly rich history that womankind share.

On campus we have the Gynergy workshops and the EMILY as forums to celebrate the power of women uniting creatively.

Where is the common ground amid such diversity of action?

Feminism is the common ground. It cuts across all dividing lines of class, age and race. Feminists inherently have a global orientation because they are working against all facets of oppression.

Women are showing that we want to work collectively instead of competitively. We are as concerned with the personal as we are with the political. Validating ourselves and each other is a constant process. Isolation and alienation can be overcome through sisterhood. This means bonding, learning from each other and celebrating. Negativity is an inevitable part of any meaningful communication. Learning to work through this can help us secure our common ground. Real dialogue between co-workers, friends and mothers and daughters, is essential if we want to avoid fragmentation over superficial differences.

Part of our enriching process involves re-discovering the resources we have traditionally ignored. Judy Chicago showed us our lost heritage. It was only lost because we ignored it. We can no longer ignore the "common woman". We've been taught to belittle the experiences we have with other women. We are moving beyond anger about this, away from reaction and towards creation.

We are all "common as bread" and we all have reason to celebrate our common-ness!

Sandino's Daughters- Women in Revolution

by maeve lydon

"Revolutionary practice shows women the full measure of our oppression; it shows us its economic roots, its social limitations and the ideological justifications that sustain it. This forces us to understand that our liberation as women cannot result from our efforts alone, but that in the common struggle alongside our brothers we must play an important role as spearhead: becoming conscious of our condition, analyzing it, and fighting to change it."

Leo Guido, Minister of Public Health, National Reconstruction Government, Nicaragua

SANDINO'S DAUGHTERS, by Margaret Randall is the fascinating story of the lives and roles of Nicaraguan women in revolution. On July 19, 1979 the Sandanista National Liberation Front (FSLN) overthrew the Somoza dictatorship; 30% of the Sandanista military forces were women. Women of various classes and ages overthrew a system where capitalism and machismo perpetuated poverty and oppression. SANDINO'S DAUGHTERS focuses on how personal experience and political consciousness has activated Nicaraguan women to become involved in changing the society.

As in her other books on women in the Vietnamese and Cuban revolutions, Randall reaches beyond intellectual analysis. She describes the actual feelings and life experiences of women in struggle. Randall bases her dual option for feminism and socialism on a rejection of patriarchy and capitalism.

The book is based on a series of interviews that Randall conducted with a cross-section of Nicaraguan women. She meets with peasant, working class and professionals who describe and analyse their participation in destroying the old and recreating the new Nicaragua.

Randall focuses particularly on the women who left their passive traditional roles as mothers, daughters and wives to become messengers, keepers of "safehouses", field commanders and rank and file guerillas in the

Sandanista Army. In Nicaragua those who chose political and military involvement risked torture, imprisonment and often death. By breaking with the patriarchal traditions, women, particularly those from middle-class homes, experienced rejection or abandonment from their family and friends.

Women young and old from the cities and the countryside spoke with Margaret Randall about their lives before and after the revolution.

Amada Pineda described how, like many peasant women and men, she suffered the torture, rape and pillaging that went on under Somoza's National Guard: "They raped me. I struggled and they began to beat me and that's when they did all those terrible things...my legs were black and blue...That's the way they treated all the women they picked up. They raped them and tortured them and committed atrocities." Within a week Amada was raped seventeen times while the National Guard interrogated her about her husband, a member of the Nicaraguan Socialist party.

Randall points out in her book how for many Nicaraguan mothers relationships with their children changed from a possessive to active and supportive role as they realized the reasons for their children's militancy.

As Zulema, the mother of Monica, a former guerilla commander, explains, "We mothers saw the experiences of other mothers. So many dead sons and daughters...their deaths seemed so senseless. I began reading the pamphlets in an effort to find out why even though they were intelligent, they had chosen this road, the road to death...If I hadn't been clear politically I might have reacted the way many mothers did. Some are still resentful, it's their lack of political consciousness."

The interviews are often surprising and quite amusing. Seventeen year old Maria Elisa Navas described how she entered the revolution, later becoming one of the leaders of the first all women infantry company. She told Ran-

dall of her awareness of the attitudes of young men around her.

"I Was talking to a fellow who asked 'But what are you doing in the army? Women are delicate' 'No,' I said, 'That's not true. I don't like it when men think women are delicate. There's nothing I like better than a man saying, 'Women are equal to men.'"

Randall inquires into the ongoing process of women's political involvement in Nicaragua by outlining the objectives and activities of AMPRONAC (Association of Nicaraguan Women Confronting the Nation's Problems). Before the revolution they played a key role in organizing women against the dictatorship, their main goal is to ensure women become fully integrated into society.

For women in Canada SANDINO'S DAUGHTERS provides an understanding of the life struggles of women in underdeveloped countries. Why do they choose revolution? In order to change class and sex-oppression. Randall's enthusiastic support for the revolution may alienate some readers; however the interviews are open, creative and full of feeling.

Song of Hope

One day, the fields will stay green
and the earth black, sweet and wet.

Our children will grow tall on that earth
and our children's children...

And they'll be free as the mountain trees
and birds

They'll wake each day, happy to be alive
knowing the land was conquered once more, for them.

One day...

Now we plough dry fields
each furrow wet with blood.
-written by Daisy from SANDINO'S DAUGHTERS

Parenting as a Lesbian

by dyan lynn

Men have traditionally been seen as the head of the household and the breadwinners and protectors of their families. Women have been considered to be dependent on men for economic support, sexual fulfillment and providing for the family. But the family is undergoing changes.

Today there are more women in the work force, planning careers and in position of management. A woman is no longer strictly a housewife and mother; her husband is sharing in the work and the raising of the children.

People today sense a new awareness in choices of lifestyle; alternatives like homosexuality which have been suppressed are becoming more accepted. Those who prefer the gay lifestyle are coming to terms with their sexuality and are entering relationships where they can be themselves as they were meant to

be; the lesbian as mother is a part of this process.

Anne has known she was gay since she was 15. She felt badly that she could not be who she wanted to be, and yet accepted her "traditional role" and later married. She left her husband after eight years of marriage to live as a lesbian, with her child. After her separation she met another lesbian woman, Sue, who was previously married for 6 years and also had a child. Leaving a marriage for these reasons were hard. Their families were understanding although their husbands felt confused.

Anne recalls a time when she did have problems with men. She tried not to have any dealings with them at all, preferring women lawyers, doctors, and business people. Now, however, she has successful friendships with men.

Anne and Sue's children are aged eight and eleven and are healthy and happy. They are aware that having two mothers is

unusual, yet they feel that the environment is open and honest. They live with their fathers part time.

Communication at this point is good between the parents and the children. Anne and Sue have taken a lot of time and patience to explain their situation. Much time is devoted to helping the children understand their family and questions are answered honestly by Anne and Sue. Sue comments: "The biggest problem we have right now is getting the dishes done."

Sue and Anne consider themselves a married couple. Being lesbian is a lifestyle—a sexual preference. Being a lesbian mother is an alternative to the traditional family.

Sue and Anne want to tell us that it can be done. They feel (having been in a heterosexual marriage) that there is no difference in the household other than the obvious questions that the children will express.

Lesbian mothers are still maternal; whether they raise children on their own or with another woman they love. Raising children as a lesbian couple is as smooth as any other family.

Anne and Sue's children are old enough to realize that they do not want to be identified. They too have pressures upon them to be "just like everyone else their age."

Studies have shown that children brought up by lesbian families suffer no more frequency of gender identification problems or other disturbances than children from heterosexual families.

Visibility can be a problem as lesbianism on the whole is still not readily accepted, but Anne and Sue will continue to live together. They love themselves, each other, and their children. The problems they face as a family are the same as anyone else's. They are loving the way they do it best. As Sue says, "Our major obstacles are our assumptions."

THE EMILY QUOTE:

A prevailing spirit seems to be that 'we are our sisters' keepers', and we are not doing our duty to others when remaining apathetic to affairs that are constantly calling for a change for the better.

Erma Stocking
Secretary, Women Grain Growers' Assoc.

Grain Growers' Guide 1914
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Editorial and business offices are located at the Women's Centre, Student Union Building. Correspondence should be addressed to THE EMILY, Women's Centre, SUB, University of Victoria, P.O. Box 1700, Victoria, B.C. V8W 2Y2. You can call us at 721-8353 for advertising.

staff
cathie archbould, michelle billungmeyer, bette blitterswyk, lesley bullard, jeannette campbell, kathy chan, cheryl coull, megan davis, susan fiddler, sally gosse, barb grantham, jane hamilton, margot harrison, cheryl howrigan, deidre loughran, maeve lydon, dyan lynn, olive mann, erin mullan, leslie nickolchuk, lynn obriain, warren obriain, ramona ort, brenda percy, nora ready, ed thornburgh, karen truscott, jacqueline verkey, s. whittemoon, jill zacharias.
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Where are the Women Professors?

by lynn obriain

The low percentage of women in the faculty at UVic is especially disturbing considering UVic's student population is approximately 54% female. Why are there only seven women professors as opposed to 143 male professors?

There are no concrete theories, only a combination of ideas which will attempt to provide an explanation. Even women on the faculty staff are not entirely satisfied; they have formed a caucus for concerns regarding equal rights for men and women. Most faculty women are positioned at the lower end of the hierarchical system. Rarely do women apply for jobs posted. When women have been hired in the past they have been given starting positions usually as part time lecturers. Males usually begin in higher positions.

The structure for promotion as laid out in the faculty tenure document is hierarchical. Starting as a full time lecturer and working from Senior lecturer, to Assistant professor, to Associate professor and finally to Professor, may take as long as 18 years. In the document, a candidate is deemed worthy and suitable for the award of tenure when he reaches the rank of Associate professor and after six years of service shall be reviewed for the promotion to the rank of Professor "for his (yes, his!) services" as an Associate professor. Evaluation criteria rest on teaching effectiveness, scholarship and professional achievement. Qualifications may include degrees, experience, scholarly papers, awards, and fellowships. Twenty to thirty years ago males made up a far larger proportion of students than today. Understandably there are fewer women professors today, but to such a degree? When a position opens faculty form their own committee to decide upon a candidate from the applicants. Often biases surface.

Yet there have been improvements since ten years ago. A decade ago, Connie Rooke, a member of the English department, was forced to take a year off because her husband, writer Leon Rooke, chose to teach in the English department; "Nepotism rule prevented husband and wife academics from teaching simultaneously." Currently there

are several husband and wife teams. Dr. Phyllis Senese, an Assistant professor in the history department specializing in 19th and early 20th century Quebec, works beside her husband in the same department.

A self-selected group, initiated by Marilyn Callahan, formed a caucus and contacted 'Equal opportunities for men and women'. The group is composed of women within the faculty who are focused upon several issues. Dr. Pat Tsurumi, an Associate professor in history, is concerned about the pension plan for the female faculty staff. Presently women pay the same amount as men toward their pension plan, but when women retire they receive less money at each instalment. Insurance companies try to justify this action, claiming women live longer. There are no longevity tables for women professors and no research has been concluded to substantiate this claim.

Dr. Jennifer Waelti-Walter, Chairman of the French department, said women are also concerned that presently female faculty do not receive maternity leave benefits. The group is also concerned about why so few women are on the faculty. The next meeting is tentatively set for Thursday, March 4th at 3:30, the group hopes more women in the faculty will attend.

Last spring president Howard Petch said in the TIME-COLONIST that "biology hampers women professors. The child bearing years coincide with the years in which academics do their most crucial work". He also said: "We like to hire people who have a PhD and two years of PhD experience; from the time they enter university, that's 10 years, which is a long lead time."

So perhaps lack of job openings due to the economy, the low percentage of women with PhD's, and women's interest in child-bearing during prime academic years, over a scholarly career, may account for some of the low statistics. But the small numbers of female academics on faculty (70 women to 424 males) is still disturbing. Dr. Waelti-Walters responded that "all effort should be made to hire women." The provisional statement - if all candidates are equal - allows for too many variables. Submerged sexism is difficult to counteract.

THE EMILY spoke with two professors about women academia.

Dr. Jennifer Waelti-Walters is chairman of the French department, and Dr. Pat Martin Bates is an artist and a professor in Visual Arts.



Q: Can women contribute to academic work and teaching in a way that men are not necessarily able to do?

Waelti-Walters: Women can prove certain talents, varying from field to field. Women see different problems than men. Women will focus on important issues that men overlook because they are not conditioned to be interested in the female in history or the female characters in literature. Women take a different perspective on moral commentary. In literature, women will study a classic book and talk in class about why there are no women as main characters and how this affects the story. Men are more apt to overlook any mention of women because the book is written by a man and focuses on males. The same holds true for history and many related fields. In the past, women were taught to study problems that men find important.

Q: Is chauvinism still a problem in academia?

Waelti-Walters: There was a recent example at Laval University. A woman, directed by a female professor, wrote and presented a paper concerning women. The male professors asked how they could take her seriously as a scholar. Evidently, biases still run

deep, especially in bigger and older universities as men refuse to believe that women's studies are important.

Martin Bates: I asked my students the difference between male and female teachers in the emotionally charged atmosphere of the Fine Arts faculty. Students agreed that they often felt more relaxed working under a woman professor. Men were described as "strictly business;" most do jobs which do not extend beyond the class. When students ask for help from a male they sometimes feel as though they are imposing. Because women are conditioned to care and listen they are less apt to rigidly define their jobs and are willing to talk freely with students. I find communication helps me learn how to teach better. The student, with support, may well better the resulting work.

This conditioning for an understanding nature, this "nest building" is both a strength and a weakness. During the years when a woman is in her twenties and thirties, marriage and children means she will have no time for scholarly research.

Q: Is this why many women who seem so bright fade from sight?

Martin Bates: Often, in blind love, they sacrifice their careers

for men. While men have been trained to concentrate on one issue and work on one idea until it is complete, women always feel rushed for time. Consequently, their focus is splintered and they never entirely concentrate on one issue. A woman must give birth, care for her baby, make dinner, answer the phone and at the same time study. She probably has a hundred ideas she would like to work on all at once. Men are able to disassociate themselves, retreating into the den and locking the door. They have learned this through generation of compartmentalizing their lives, divided between work and home.

Q: How can women counteract this syndrome? How can they come to believe in themselves and their work?

Martin Bates: In the past, women have feared achievement. Although successful in their first years of university, they often follow a path of self destruction. Gradually, with a built in sense of failure, women become a shadow of another man and fade away. We don't grow unless we lose our illusions. Yet if we are unaware of our conditioning we are curiously opaque to this kind of knowledge.

Q: Will improvements be made in the future?

Martin Bates: YES!

The Invisible Ranks: Support Staff at UVic

by susan fiddler

sec/re/ta/ry—

1. a confidential clerk
2. a corporation or business official who is in charge of correspondence of records

So begins the WEBSTER'S DICTIONARY definition of a job which, while virtually invisible to most students, keeps the university running as smoothly as a well-oiled machine.

Secretary. What images does the word bring to mind? A woman dressed with crisp efficiency,

bringing the boss his coffee along with a list of business appointments for the day. A woman who, while answering phone calls, manages to keep pounding letters out of her typewriter, answer queries, deliver directions, make a dozen bound copies of several (urgent! urgent!) reports. All this without breaking even a well-manicured fingernail, let alone a nervous system. A manager, a mother, a martyr, a "girl".

The basic duties of secretarial support staff include typing letters, reports, answering the telephones, making business ap-

pointments, directing students and the public into the correct channels, and sorting mail. Other duties differ, depending on the special needs of each department and the seniority of each secretary.

While faculty and Heads of Departments come and go, and as students leave in April or arrive in May, support staff remain to explain the system, aid the uninitiated, guide the confused, and provide the continuity necessary to keep each department functioning smoothly. Who hasn't, in the first week of school,

approached the smiling woman behind the desk for help? "How do I drop a class?" "Where is room 151?" "How do I fill out this form?" We depend on support staff for just that—SUPPORT. And what do we give them in return?

Jennifer, a secretary in the faculty of Arts & Sciences, says that while the majority of students are appreciative of her efforts, others become curt and rude if she is unable to fulfill their demands immediately. Comments such as "If it weren't for us, you wouldn't have your job". The

implication that the secretary should at all times show gratitude to the students for having granted her a job point out the ignorance many people have about the skills necessary to meet the many challenges of being a secretary.

Patience, the ability to create order within total chaos, and above all, intelligence, are necessary skills for support staff. So too, is the ability to keep one's temper and yet react assertively and with authority in the face of what can become almost

Sunday, March 6

noon

International Women's Day—Making the International Connection

—beginning at 12:30 p.m. there will be a series of films and workshops on areas of specific interest around the theme of Women in Canada and the World

—women, work and the recession will be the subject of a panel discussion

—workshop on 'women and the Arms Race'

—the film "If You Love This Planet" with Dr. Helen Caldicott

—a workshop on 'Women and the Trades' - presenting information for women about careers in the trades

—the film "The Double Day" is about women's work in Latin America and it presents some of the problems concerning third world women

—later in the afternoon there will be an address by Marta Torres, a Guatemalan labour lawyer now living in Canada, on the way in which social and economic conditions create different concerns for women in different societies.

—a concluding meeting where statements from different workshops will close the day's activities

—admission is free, donations will be accepted

—qualified childcare will be available

—for more info please contact Terry Padgham at 595-7519

Monday, March 7

WOMEN IN ARMS

Award winning documentary
filmed in Nicaragua



12:30 p.m.-1:30 p.m.

Film—"Women in Arms"

—"This film was made in the period immediately following the Nicaraguan Revolution. The film explores not only the Revolution itself, but also its immediate aftermath, the period of reconstruction. It is a portrait of women who have been forced by history to take up the gun because it is the only way they can free themselves and their country from violence and oppression."

—place - Cinecenta in the Student Union Building
—sponsored by the UVic Women's Centre Collective
—speakers and discussion will follow the film

2:00 p.m.-5:00 p.m.
Amateur Astrology and
Tarot Workshop
by Brenda Percy

—this workshop will contain techniques for self awareness
—place - room 111 in the Student Union Building



International Women

7:30 p.m.-9:00 p.m.

Film—"In Search of Sandra Laing"

—a fifty minute documentary on the life of Sandra Laing, a woman with Negroid features born to white parents in South Africa. Sandra was removed from her school and her neighbourhood because of her skin colour. This film takes a close look at South Africa's policy of racial division.

—place - East/West Lounge in the Student Union Building

—sponsored by the International Club

—speakers and discussion will follow the film



Tuesday, March 8

noon-1:30 p.m.

Women's Call For Peace

—walk from City Hall's Centennial Square to the Inner Harbour (music and speaker)

1:30 p.m.-3:00 p.m.

—film and information at the National Film Board auditorium on Wharf Street.

—for more info. please call 598-6597 or 383-4129

7:00 p.m.-9:15 p.m.

film—"Julia"

—"Julia" is a tender, poignant film with a screenplay by Alvin Sargent based on a story by Lillian Hellman. It traces a phase in the life of Miss Hellman, the famed playwright whose part is played by Jane Fonda, seen as a courier bringing money into Berlin to aid the escape of political and religious refugees from Nazi Germany just prior to the outbreak of the Second World War. Vanessa Redgrave takes the title role of Julia, Hellman's life-long friend who is part of the fascist underground in Germany.

—place - Cinecenta in the Student Union Building

—fee - \$2.50 for the employed and \$2.00 for the unemployed and/or students.



Wednesday, March 9

12:30 p.m.-1:30 p.m.

Debate—"Science is a Man's Business"

—an investigation of sex stereotyping in the evolution of science.

—place - East-West Lounge in the Student Union Building

—sponsored by Canadian Student PUGWASH

's Week Calendar

1:30 p.m.-4:00 p.m.

Massage Workshop

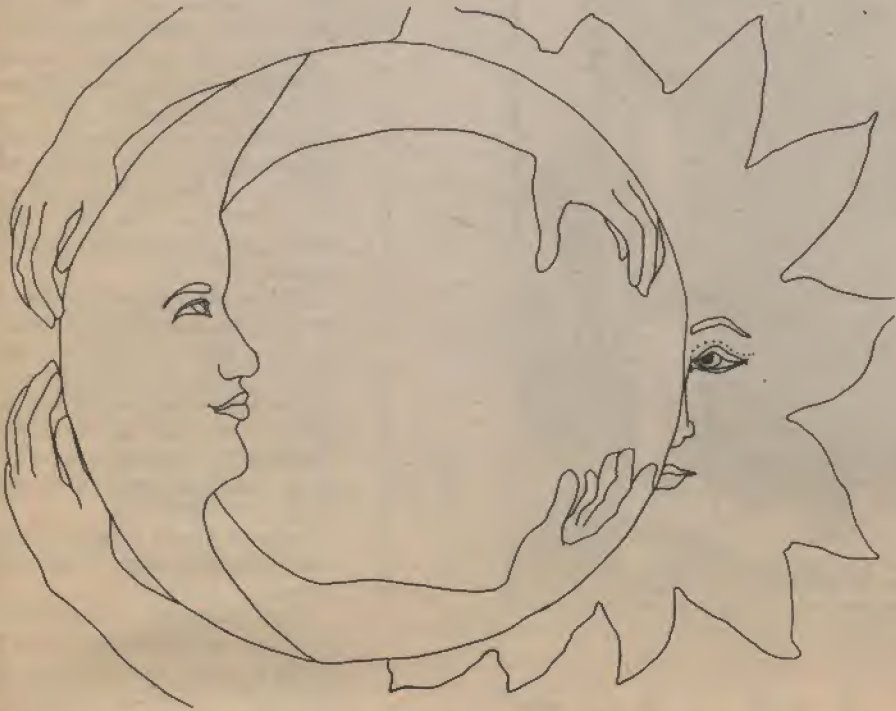
by three registered Massage Therapists: Michele Billung-Meyer, Bett Blitterswyk and Margo Scandrett

—an introductory afternoon workshop on the art of giving a relaxing massage to a partner. The workshop will include a demonstration and a supervised practice session.

—please pre-register at the UVic Women's Centre Collective, room 106 in the Student Union Building.

—limit of 30 people

—place - East/West Lounge in the Student Union Building



7:30 p.m.-10:00 p.m.

Feminist Workshops for Women and Men

by Debbie Gregory, Stella Lord and Ian Pennington

—for women—'Varieties of Feminism'. This will be a basic workshop incorporating current issues into a feminist framework

—for men—'Being Male in a Sexist Society'. There will be a short film and small group discussions on what it is like being male in our society; and how the changes in women's roles affect those of men.

—please register at the UVic Women's Centre Collective, room 106 in the Student Union Building

—place - East/West lounge in the Student Union Building

Thursday, March 10

Film—"Killing us Softly"

—using hundreds of ads from magazines, newspapers, album covers and store front windows, Jean Kilbourne has produced a concise and important analysis of a \$40 billion industry that preys on the fears and insecurities of every consumer in North America. Through years of research, she has detected psychological and sexual themes that appear in most ad campaigns, and has edited her findings into a highly visual and exciting commentary on corporate persuasion. With an intriguing mixture of fact, insight, humour and outrage, Ms. Kilbourne brings her audience to see that although ads may seem harmless or funny by themselves, they add up to a powerful form of cultural conditioning — and the message is deadly serious.

—place - Cinecenta in the Student Union Building

—discussion will follow the film

2:30 p.m.-5:30 p.m.

Workshop: "Picture This"

by Sadie Whitmoon

—a workshop in random creativity concentrating on self-expression and artistic exploration, especially for those who think they're not artists.

—please pre-register at the

UVic Women's Centre Collective, room 106 in the Student Union Building

—limit of 15 people

—place - room 111 in the Student Union Building



7:30 p.m.-9:30 p.m.

Film—"Not A Love Story"

with Kathleen Shannon - Executive Producer of Studio 'D'

—"Not A Love Story" is a thought provoking film about pornography. Kathleen Shannon is the executive producer of the film. Shannon will be at UVic to discuss what she and others involved in the film learned from its creation in Studio 'D' of the National Film Board. Shannon feels the film has illustrated a gap between the cultures of men and women.

—place - room A144 in the MacLaurin Building



Friday, March 11

12:30 p.m.-1:30 p.m.

Film—"Going All The Way"

by Jo Billung-Meyer

—Jo Billung-Meyer, a registered nurse who teaches prenatal classes for single mothers at Queen Alexandra Hospital for Children, is producer of the film "Going All The Way". The film uses interviews with pregnant teenagers, teenage mothers and an adopted teenager to discuss the situation of young, unwed mothers.

—place - Cinecenta in the Student Union Building

—discussion and debriefing to follow film



4:30 p.m.-7:00 p.m.

Poetry Reading

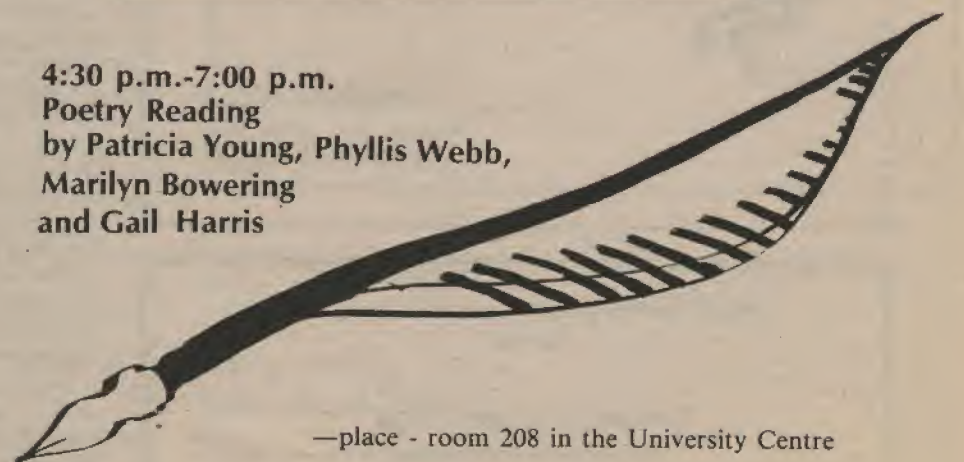
by Patricia Young, Phyllis Webb, Marilyn Bowering and Gail Harris

—place - room 208 in the University Centre

7:30 p.m. - 10:00 p.m.

Wine and Cheese

—an evening of Celebration and music will follow soon after the poetry reading. Everyone is welcome...



Gynergetics: Feminist Peer Counselling

by Brenda Percy
and Olive Mann

The most important thing one woman can do for another is to illuminate and expand her sense of actual possibilities.

Alice Rossi

Gynergetics, feminist peer counselling, encompasses feminism in its broadest form: women being present for each other. Together, women talk with each other, both exploring and articulating our own experience.

We create within ourselves—personally and collectively—an energy which is the power of women. This is gynergy. This power does not stand in opposition to patriarchy but is itself an abundant resource; resource which is rooted in every woman's self-actualization. This means ourselves, being specific about what we want and trusting our ability to get it.

Co-counselling formalizes, focuses and perpetuates this process of self-actualization. The purpose is not only to solve problems but to expand possibilities, generate alternatives and create support networks.

Integral to co-counselling is the concept of peers. Peers are equal individuals who are willing to trust each other and are committed to transcending barriers; to work through negativity rather than gloss over it.

We see negativity as an indicator of something that is not working and of stereotypes that do not fit. Instead of asking her partner to conform or adapt—as in traditional therapy—the peer counsellor supports her in creating a new reality that does fit.

Peer counselling necessitates listening: deeply, openly and without preconceived ideas, solutions or conclusions. The listening itself is an affirmation of the validity of each woman's experience.

Gynergetics has developed on this campus from a group

of women who wanted to use and celebrate their energy to help themselves and each other. Brenda Percy and Cynthia Witwicki shared their knowledge or peer counselling, feminist and personal philosophies and energy to co-lead the first gynergetics session in January 1982.

We shared in the struggle and pleasure of working together, mutually, on issues of personal growth.

Many of the women from that first session currently offer their services as peer counsellors through the UVic Women's Centre (S.U.B. 106). Bi-monthly meetings on Fridays at 1:30 in the Women's Centre have recently started for women interested in joining and maintaining this support network. We plan to offer further Gynergetics sessions in the summer and next fall.

Gynergy is an active expression of our concept of feminism. It is an actual experience of relationships between women that go beyond surface roles to commitment, co-operation, mutual strength and support. We invite and welcome you.



Elli Boisvert and Herbalism

by Dierdre Loughran
and Jane Hamilton

The use of herbs in health care has been around for probably as long as the human race has existed. Until recent centuries, people went to the woods and fields, jungles, mountaintops and marshes for the medicine to cure their ills. Today this approach to medicine is reviving. People are taking more responsibility for the care and maintenance of their bodies, and discovering alternative methods of health care.

Herbs are more nutritious than isolated drugs in pills because the plants contain many of the trace elements and vitamins necessary

for a healthy diet. Drug specialists today are studying herbs to determine the types of trace elements they contain. Most knowledge of herbs has come through trial and error. Research has disclosed that much of the "lore" around herbs is backed up by scientific fact.

The herb comfrey was used in the middle ages to help heal wounds and fractures. It was known as "knitbone". Besides containing calcium, potassium, phosphorus, and trace minerals, comfrey also contains allantoin, a cell proliferant helpful in strengthening skin tissue and healing ulcers.

Garlic has long been known as a protector against infection and disease. Garlic is recorded to have been used by the Egyptians; it was given to slaves working on pyramids. In the seventeenth century, garlic was believed to protect European households from the Great Plague. During World War I, garlic juice soaked into pads of sphagnum moss was applied to the open wounds of those injured in battle. Garlic has several medicinal qualities and is known as an all-purpose remedy. Garlic is used as an expectorant, helping to promote the discharge of mucus from the respiratory tract. Garlic is also a stimulant and promotes sweat. Doctors have found that garlic opens up blood vessels and reduces blood pressure in hypertensive patients.

Much of the knowledge of herbs in B.C. comes from native Indian lore. B.C. Coastal Indians used the long thick leaves of skunk cabbage for preserving dried foods, and apparently the leaves did not add any of their unique odour to the food.

Here in Victoria, Elli Boisvert offers classes on the subject of

herbology. Elli's interest in herbology began in 1980 when she moved to a small cabin in the uninhabited area of Metchosin. There she began her studies...she has continued since and apprenticed as a student with several local master herbalists.

Elli Boisvert conducts walks in provincial parks in the Victoria area. She has a wealth of eclectic information: horsetail fern stores water in its hollowed stem segments early in the spring and so is valuable to thirsty travellers. Skunk leaves are pliable enough to be fashioned into cups.

The licorice root from the licorice fern can be used to soothe sore throat, and the needles of Grand Fir and Douglas Fir trees are high in Vitamin C, and they make a flavoured tea.

The edible Salal berries are plentiful along the coast, their flavour is juicy and robust, although they are not commonly known by most people. They can be used as a natural sweetener and are very tasty when dried. A word of caution: before stuffing yourself on berries, remember that your body needs to be introduced to these new foods sparingly. The body needs time to adjust to changes in diet. Grand scale harvesting is forbidden in Provincial and Capital Regional Parks.

Elli offers classes in herbology in her home. Included in these are: the gathering, drying and storing of herbs; Native Indian Herbology; a slide show of different herbs; the various ways of extracting properties from herbs; Bach Flower remedies; a natural first aid kit; herbal cosmetics; the spiritual aspect of plant life, plus Provincial Park walks and more. For further information: call Elli at 595-0367.

continued from page 3

Invisible Ranks

unbearable condescension. "When an 18 year old comes in and treats you like some half-witted idiotic washer woman," Jennifer continues, "the implication that your intelligence is inferior to that of any student at any level can be very difficult to take, especially for an older woman in her 30's or 40's."

Jean, who has worked at a senior level for 15 years, agrees, saying that while "students for the most part are terrific...some tend to be a bit pompous." Yet these are most often the students who depend on support staff to lead them by the hand through the maze of bureaucratic red tape during their years at university.

So too, can the class line between the teaching and support staffs become visible. Jean emphasizes that while it is not meant disparagingly, it is clear that "faculty are faculty and staff are staff. However," she adds, "like anything else, the job is what you make of it."

Who do the support staff turn to for their own support? Surprisingly, they seldom turn to each other. Citing the absence of a common meeting ground and the lack of time, Jean declares that the secretaries usually know each other by telephone voice, but seldom by face.

Support staff's strongest support probably comes from their union.

Cupe Local 951 represents the office and technical staff, and is doing a good job of improving working conditions at UVic. Benefits, for example, include medical insurance, a pension plan, optional life insurance and the recently-won dental insurance.

While some feel they are not exactly overpaid, their payscale is still higher than that of another prominent group—the B.C. Government Employees' Union.

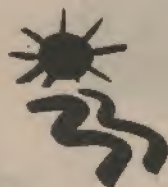
Also, most Provincial Government O.A.1 and O.A.2 personnel, who are classified as auxiliary or temporary workers, face the threat of layoffs at the end of each six-month extension period; most university support staff have the additional security of permanent positions.

In providing the continuity and foundation upon which UVic continues to thrive, the support staff do indeed appear to be the "power behind the throne." It is up to the students and other staff to maintain this pleasant work environment.

Students—the next time you reach the front desk after spending a long and frustrating hour waiting in the Financial Aid line-up, save a few kind words for the woman who must deal not only with you, but with the hundreds of equally impatient students queued up behind you.

Staff—next time you want one of the "girls" to type out a lengthy letter or urgent report at break-neck speed (while she continues to answer the phones, take dictation, field the front desk, direct students...) think about showing your appreciation of her skills, patience and intelligence with more than the token red rose at "Secretary Week". Smile, and thank her for being the supportive person she is.

Think about spelling Secretary with a capital "S". WEBSTER'S also interprets "secretary" as "head of State or corporation." At UVic, this may be closer to the truth than we realize.



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by sally gose and jill zacharias

I walked up the steep little street, kicking the cobblestones and panting slightly because of the high altitude. Packed along the street-sides were wooden stalls painted a chipped blue, which within the mamitas sat squatting comfortably amongst mounds of coloured fabrics, sweaters, toothpaste and ballpoint pens. They beckoned me in laughing, pleading voices: "Senoreeta! Quieres comprar?". They tucked babies and small

children in the folds of thickly layered skirts.

I wandered aimlessly through the seemingly endless market, occasionally stopping to buy fresh fruit or to gaze at a particularly odd assortment of dried foods and spices. The mamitas selling the foodstuffs sat on the cold hard cement of the sidewalk for hours, their eyes squinting against the glaring sun. I felt an incredible awe and respect for these women who came to their places in the market with the rising of the sun and did not

"Profile of a Mamita"

leave until it was almost too dark to see. They carried their life on their backs and were bent but strong with the hardship of simply living. But the mamitas, they never stopped smiling...

Yet, by our standards, mamitas don't have much reason to smile. The average house that these peasant women return to is small. Most peasant houses are made from mud bricks and not larger than four by six meters. There is no electricity, no water, and sanitary conditions are nonexistent. The one room is the kitchen, living room and bedroom for the entire family. That is, if one is lucky enough to have a house. For many, the street is their home.

The peasant women are predominantly of an Indian descent. They are 'slaves of slaves'. They are oppressed by a low economic status within a distinct class system as well as by a heavy orientation towards the superiority of men over women. This 'machismo' attitude is

characteristic of Latin American countries. It ascribes rigid gender roles in all realms of their society, particularly in the work force. However, as there are not many 'men's' jobs in the peasant lifestyle, the women must not only fulfill the role of mother and daughter, but breadwinner as well.

The circumstances in which the mamitas find themselves is deeply rooted in the South American culture. As a result, the mamitas are caught as victims and tradition holds them in this position. At this point one may ask, 'why is it so impossible to break free from this role?'. The answer is that they just don't have time. Their whole lives revolve around immediate needs such as food, shelter and clothing for their families. The peasant women must contend with their present reality; there is no room left for abstract ideals.

An example of a particularly confusing issue is birth control. Politically, the Left equates it with imperialist control and abuse, and

the Right with sexual promiscuity which leads to a disintegration of the family unit. All this results in fear and uncertainty on the part of a woman. As well, the cost makes it fairly inaccessible. This lack of control over a most personal decision reflects the bondage of women to their primary social role as reproducers.

What does the future hold for peasant women in South America? At what point does feminism touch the lives of these women?

While obstacles impeding the liberation of these women are so overwhelming that positive change seems unattainable, it is true that the genesis of all social revolution starts within the individual. And it is in the personal lives of the mamitas that we can find hope for change. Their response to lives of suffering and hardship has been the development of deep personal strength which empowers them to continue with dignity.

Beyond all, the mamita is a survivor.

We Will Bear Witness

by andrea clark
michelle forrest
and nora ready

Three women, Michelle Forrest, Maureen Curle and Andrea Clark, fasted from Sunday February 13 to Sunday February 20 outside the Victoria legislature. Their vigil, joined by a number of other supporters was in response to the weapons testing agreement between the Canadian and U.S. governments signed last week. The following is a collective journal of this peace vigil.

Day 1 - Sunday, February 13
The first day is blessed with two rainbows — a hopeful sign. A few supporters begin setting up a tent on the legislative lawn, a security guard who has been watching from the steps now approaches. "You can't do that here," he says.

"Is this public property?" someone asks.

"Yes," he answers "but not your property...you can't just do anything you like you know."

"Why can't we set up here? Who owns this place?"

"Look, you can't set up here and that's all...That lady there is trying to start an argument." The guard has his walkie-talkie on ready as if to call for reinforcements to deal with these argumentative "ladies".

Later, a free standing tent is set up on the concrete. Ground sheets and pillows are spread out on the walkway and soon the "camp" is comfortable. People paint signs and hang banners that read "Blessed are the Peacemakers" and "A Fast for Life".

Day 2 - Monday, February 14
Pat, a five year old boy visits the protest. He composes and helps paint a peace valentine. "Valentine's Day is to show people how much you love them." Perfect words for what this action is trying to do. Some school children visit the legislature and sign the large newsprint petition.

Michiko, a supporter, comes by with warm water for the fasters

and blue candles for the small "shrine" set up on an anti-Trident banner. At the start of the protest it was stated that, if possible, candles would be burning throughout in the hope that "the light of the candles will remind people of the light of conscience."

A TIME-COLONIST photographer visits. A man claiming to be from the Socialist Party of Canada explains heatedly at length why he doesn't like the vigil. A young man wearing wellingtons visits and talks philosophy for a while and leaves a book on Krishna.

"You don't like Canada?" asks one old man. He is smiling and cheerful, appearing benign and grandfatherly.

"You want to go live in Russia maybe?" He talks about World War II and how he never wants that to happen again.

"I'm smiling with my hands in my pockets." He wants to know why we can't do the same.

"If we don't have these weapons we will end up like the Jews, going with their heads down," he illustrates the pose, "into the gas ovens." He stays and talks and eventually begins to blame all the world's problems on "the dirty Jews". Michelle asks him to leave and he does — smiling, with his hands in his pockets.

Two young men visit and paint signs — "Don't Ionize Me" and "peace on Earth — Try It You'll Like It."

Day 3 - Tuesday, February 15
Garden City United Church sends down a support group of people and brings Peter Bourne, a blind singer. His music is a real gift for the fasters. We form a circle to sing.

A photographer from the Province records the church group visit. A bag lady stops and talks with us. She doesn't have many teeth so she is difficult to understand, but, she seems to be in agreement with what we are doing. Another regular passer-by for the first time recognizes the existence of the vigil.

Luella, a well dressed woman in

her fifties brings a poem to the fasters. She seats herself on the ground sheet and talks about her anxieties over a possible war.

Day 4 - Wednesday, February 16

"Today we fast in solidarity with Greenham Common — the women camped around military bases in England in non-violent resistance to the cruise missiles which are to be deployed in their country. They say NO to this madness. We say YES to their courage." These are the words on top of the petition set up for day 4.

A supporter named Bruce brings a poem by William Blake, "Grey Monk", and reads it to the fasters. He also brings freshly made carrot juice.

A young man comes by and talks about a Vancouver Island Peace Circus and sings a song about the CANDU reactor.

Day 5 - Thursday, February 17

A cold, rainy day — the vigil only set up between 11 a.m. and 2 p.m. A woman who works downtown spends a good part of her lunch hour with the group on the legislature steps.

"If I didn't have to work I'd be fasting with you."

Day 6 - Friday, February 18

Flute and recorder music help offset the chill, greyiness of the day. Heather and Aileen play music for us and a group of eight to ten people share songs. Heather's fingers are cold from playing the flute. We wonder if we'd be allowed to sing inside the legislature buildings. A guard tells us we can if we wait until lunch hour.

CHEK TV comes by and follows us inside. There are about 15 of us by now. We sing "Peace Flows Like a River" and "Amazing Grace".

By this time office workers are peering at us from the upper level of the rotunda. We form a circle and Maureen leads us in "Snowy Earth", a native people's song that allows us to add our own ver-



Day 7 - Saturday, February 19

An art student comes by and talks to Andrea about Goya and how he hopes to combine his social concerns with his art.

Maureen's husband and children arrive from Parksville. Maureen has been away from them during the week in order to take part in the vigil. Close to 3:00 p.m. people who have been leafleting downtown and others from Greater Victoria Disarmament Group join the vigil in solidarity.

Last day of the vigil

Fifteen to twenty people come at noon to celebrate the end of the fast. Joyce Stewart brings home-made soup. The weather is celebrating with us; a blue sky and brilliant sun. The food table is set up by the fountain. It looks like a still life painting — fruit, flowers and bread in abundance.

The vigil ends in a friendly atmosphere. A strong connection has developed between the fasters and their supporters over the seven days.

BRENDA PERCY, B.A.
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**The 1980's: A New
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Review**

To Register, call Brishkai Lund at 721-8463

Wednesdays, March 30-May 4
7:30-9:30 p.m., 6 sessions.
Fee: \$30

Friday, April 29, 7-9 p.m. and
Sat., April 30, 9 a.m.-4 p.m.
Fee: \$25

Looking Glass



A Feminist perspective on the media

by b. percy & s. whitemoon

NEW WOMEN IN ROCK

Delilah/Putman, 1982

Ed.: Liz Thompson

"The lives and careers of more than 70 women rock stars of today."

....Well, it certainly covers that! A high-tech, splashy exuberance that really covers the genre, I found it well worth its \$15.00 paperback price (at Everywoman's Books).

Not surprisingly, it tends toward the avant-garde—where else in the rock world do women show up in force? They range from the more accessible to supra-terrestrial shock troops, poets, priestesses and one or two princesses—with interesting biographical snippets on each of them. The photos are consistently of good quality, if not always flattering, and they are in abundance. The back pages also feature a thorough 'discography'.

As a 'new-wave' fan, I noted only a few omissions, and a few rather snobbish comments, depending largely on the reviewer. Even if you're not a fan, I think the very existence of such a book is worth a round of applause—who would have filled these pages 10 years ago? Where have these strong, articulate, creative women who are springing up all over been hiding? Well, no matter, they are HERE.

In America, Canada, Britain and all over Europe women are breaking new ground both musically and culturally. They are speaking in no uncertain terms about their lives as women and as human beings. In the inclusive spirit of feminism—and futurism—I am encouraged by them all, and this book which celebrates their existence.

Further to this issue of feminist culture, I really do find it heartening that women in East Germany, East London and Akron, Ohio seem to think and feel as I do. In terms of self-expression as well as politics, more than ever I can hear women speaking my language.

Yesterday there were six women in my kitchen, all of them different and each of them fascinating. Amid the haircutting, coffee and talk, with Siouxsie Sioux playing LOUD—this feeling hit me that all over the world there were women doing just the

same thing.

My neighbour, who's lived in Canada just six months, meets me in the hallway—and there's that—click—again. We share some similarity for which I am particularly grateful. Beyond the limitations of differing cultures, there is our culture, and it really seems to be unlimited.

I wish for all women everywhere this feeling of individuality—in-sisterhood which I am sure I can hear echoing out all over the world.

Some notes on working in collectives, inspired, in part, by the first Gynergy Network meeting:

Many people say it can't be done; that working in collectives doesn't work. And it is true that there are few functional models. But we are pioneering.

We need lots of opportunities to debrief and reaffirm our commitment to working together, to clear negative feelings and to create new ways of dealing with issues as they come up, and to get support and acknowledgement for the work we are doing.

Consensus means "general agreement and concord". It does not mean majority rule or settling for less than exactly what you want. It means being willing to contribute, to articulate your individual point of view and to work with others to synthesize all the points of view into a solution that truly satisfies everyone. Experience has taught me that people who don't feel heard and acknowledged for their contribution will sooner or later express their alienation by subverting the group process.

Avoid sect-ism—i.e. if you're not aligned with me on my particular issue we may have few opportunities of meeting to learn from each other and to celebrate the experiences and perceptions that we do share.

As International Women's Day itself and the many accomplishments of the UVic Women's Centre Collective demonstrate, collectives do work, or more accurately, women do work together. I, for one, am very impressed with the results we have collectively produced.

Message Therapy and Women

by michele billing-meyer & bett blitterswyk

These times of changing health care have involved us in a renaissance of women healers and woman healing. An increased personal awareness of new ways to integrate health into our day to day lifestyles. Massage is one spectrum of this movement.

We would like to point out some of the emotional and physical benefits of this ancient art of massage therapy. Women have progressed to a point where the demands placed on us need compensation. The sharing and nurturing comforts derived from massage give us back some of our energy and strength.

In a society constantly bombarded by stimulation of all our senses, time is needed to calm down and have a space to ourselves—massage provides just such an opportunity.

On a physical level massage begins the healing process by soothing the muscles and nervous system. Massage increases the circulation, thus aids in the removal of waste products from an affected area and brings in fresh blood, oxygen and nutrients. The nervous system becomes restful so the natural healing capacity in our bodies produces a calmness and peace beneficial to the restoration of health.

Not only is massage helpful for dealing with stress but it is used in treating muscular/skeletal problems such as arthritis.

Massage integrates all aspects of self-care; there is a physical, emotional and spiritual feeling of well-being after having received one.

Massage is practiced in this province by therapists who meet the requirements set by the Association of Physiotherapists and Massage Practitioners of British Columbia. B.C. Medical will provide partial coverage with a doctor's referral for up to 12 treatments per calendar year.

Alice Ages

FEMINIST COUNSELLOR

1015 CHAMBERLAIN ST. VICTORIA, B.C.

PHONE 598-6104

Calynder

friday, march 4—saturday, march 5
Festival of Women's Writing

-15 women writers
-free admission
-place—Open Space Gallery, 510 Fort Street
-supported by the Women's Coffee House Collective
-for more info. please call 383-8833

sunday, march 6
Celebration of International Woman's Day

-a day of guest speakers, films, workshops
-place—Student Union Building at the University of Victoria
-for more info. please refer to the inside calendar

tuesday, march 8
Women's Call For Peace

-noon-1:30 p.m.—walk from Centennial Square to the Inner Harbour
-1:30 p.m.-3:00 p.m.—film and information at the N.F.B. auditorium
-for more info. please call 598-6597 or 383-4129

friday, march 11
Women and Visions of the Future

-utopia, politics, law, family, society, health, money
-Part I concerns 'Ideas and Possibilities', presented by Margaret Mitchell, Alice Ages, Catherine Wedge and more
-Part II concerns 'Locating Your Own Personal Vision'
-fee—\$30.00 (Work exchange available)
-place—Unitarian Centre, Corner of 49th and Oak Street, Vancouver
-for more info. please call 731-8013

saturday, march 12—sunday, march 13
Living With Death and Loss by Joy Gardner

-to learn how to help those who are dying or grieving, and to appreciate and work through your own encounters with death and loss.
-fee—\$50.00-\$80.00—includes food; some reduced rates and work trades available
-for more info. please call Joy Gardner at 595-4416 or Sha Kti at 595-5495

tuesday evenings, march 8, 15, 22
CBC-FM Broadcast—"Feminism in a Political Arena"
-prepared by Varda Burstyn—writer, social-feminist and political theorist

every wednesday night
A Woman's Coffee House

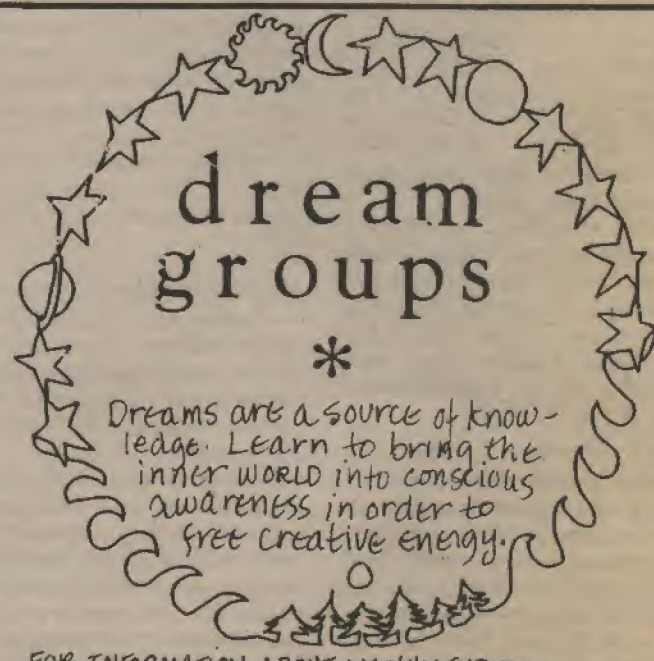
-live music, dancing, coffee, herbal teas and great desserts
-place—1923 Fernwood Rd.
-from 9:00 p.m.-1:00 a.m.
-all women and children welcome.

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